

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,561.—VOL. XXX. [Registered as] SATURDAY, DECEMBER 10, 1910.

[a Newspaper.] PRICE TWOPENCE.
Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 586.

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THE CONTENTS

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NOTES BY THE WAY.

'The Marvels Beyond Science: being a Record of Progress Made in the Reduction of Occult Phenomena to a Scientific Basis' (London and New York: Funk and Wagnall) is a translation, by René Jacques Tubeuf, of Dr. J. Grasset's well-known French work. The book runs to about four hundred pages and covers an enormous amount of ground, taking in every phase of the subject, including an historical survey of present-day mediumship, with such phenomena as the movement of objects, involuntary and unconscious actions, hallucinations, crystal vision, trance, inspiration, the astral body, psychical radiations, automatic writing, telepathy, premonitions, apports, materialisation, occult photography, hauntings, frauds.

A particularly smart Introduction by the clever French Academician, Emile Faguet, is followed by an exceedingly curious Diagram intended to show the working of the mind in all the intricate complications of mediumship and all the abnormal phases of attention, vision, imagination and memory. But the bulk of the work has little or nothing to do with this 'Schema,' except by implication, though it is put forth as a scientific explanation of the wonders usually associated with Spiritualism.

It is a book of almost thrilling interest, and is sympathetic towards Spiritualism, but, at the same time, decidedly critical and frequently quite dubious. All the same, every page is thoughtful and deserves thought. The writer concludes with a recommendation that experimenters should work on a single line and for a single purpose, pegging away at movements of objects, or mental suggestion, or clairvoyance, or the perception of objects through opaque substances.

He holds that the promotion of any of these subjects from the dim region of Occultism to the open realm of Science 'would mark an immense advance and a great triumph in the domain of positive science.'

We should like to give some account of M. Faguet's able Introduction, but must deny ourselves the pleasure beyond the following paragraph which ends it:—

One must be sceptical, but with a scientific scepticism, that is only a fear of being mistaken, but still keeping the warmest ardor for research. Merimée said, 'Remember to be distrustful.' One must always remember to be distrustful, but one must know how to be a believer, when all distrust has been exhausted. There are distrusts that will finally yield completely. Scientific distrust is one of those distrusts that will yield, but only when there is nothing left to support it, so that it dies from starvation; that is to say, if scientific distrust never capitulates, it knows how to die.

Beautiful beyond all praise is a work just published in Philadelphia by J. B. Lippincott Company, and in London

by Kegan Paul and Co. It is 'A Drama in Five Acts,' entitled 'God's Heroes,' by Laura Clifford Barney. 'God's Heroes' were the followers of Baha'u'llah, the successor of Sayyid 'Ali Muhammed, the Bab. In beautiful language, clothing noble thoughts, the Drama presents much of the teaching of the great reformer: but it is altogether too serious and elevated for any stage at present—more's the pity!

Our opening phrase 'Beautiful beyond all praise' refers to the lovely decorations of the pages. Description would be quite useless. The designs and colours must be seen to be appreciated. It arrives just in time to take its place among the choicest presentation volumes for Christmas and the New Year.

Nos. IV. and V. of 'The Porch' (published at 21, Cecil-court, Charing Cross) contain 'The Mind to Hermes,' and 'The Secret Sermon on the Mountain,' from the Pæmandres of Hermes Trismegistus; and a brief study of the life and letters of John G. Gichtel. Both contain grains of gold, but they are not for our old friend, 'the man in the street.' They would greatly puzzle him. Fancy him trying to make this out!—

Therefore the spring and fountain of all things is God.

The substance eternity.

The matter is the world.

The power of God is eternity.

And the work of eternity is the world not yet made, and yet ever made by eternity.

Therefore shall nothing be at any time destroyed, for eternity is incorruptible.

Neither can anything perish, or be destroyed in the world, the world being contained and embraced by eternity.

But what is the wisdom of God? Even the good, and the fair and blessedness, and every virtue, and eternity.

Eternity therefore put into the matter immortality and everlastingness; for the generation of that depends upon eternity, even as eternity doth of God.

For generation and time, in Heaven, and in earth, are of a double nature; in Heaven they are unchangeable and incorruptible, but on earth they are changeable and corruptible.

And the soul of eternity is God; and the soul of the world eternity; and of the earth, Heaven.

God is in the mind, the mind in the soul, the soul in the matter, all things by eternity.

There is deep truth in it, but it is only for the elect.

Messrs. L. N. Fowler and Co. (London) are publishing a series of small handbooks as a 'Psychic Science Series.' No. IV., just to hand, is on the familiar subject of 'Hypnotism,' by E. B. Warman, A.M. It is a London issue of an American book. The author strongly believes in the therapeutical value of Hypnotism, and gives practical directions as to its administration. He sets forth certain 'Fundamental Principles,' chiefly in order to rob Hypnotism of its terrors. Amongst them we find these:—

No one can be hypnotised against his will.

No one, when under hypnotic influence, can be made to do that which is contrary to his settled principles.

No one, when under hypnotic influence, can be made to reveal a secret.

Hypnotic suggestion, properly applied, is the most powerful brain-building agency known to man.

'In Carrington's Duty-Week,' by J. G. Nicholson (London: John Ouseley, Ltd.), is presented as 'A Private School Episode,' a record of a week's doings. The writer has caught effectively the moods, the fears, the hopes, the actions and the slang of average boys, and woven them into a story that would surely interest lads (and some girls) of from twelve to fifteen years of age. The book is well printed, but, oddly enough, on opening it, the first thing we saw was 'releas'd.' Mr. Nicholson hopes to issue, early next year, a volume of his Spiritualist Addresses and his third volume of verse.

A book of rare, blithe and jolly wisdom is Elizabeth Towne's 'Lessons in Living' (published by her; Holyoke, Mass., U.S.). There are sixteen wise and merry Studies on all kinds of life-subjects, every one intended to make people sensible, healthy and good: and everyone quite likely to help in that.

Elizabeth seems to write as she talks, and her portrait indicates a happy and robust person it would be good to have at the morning breakfast table. In her absence, it would not be half a bad thing to have 'Family Worship' by reading one of these wholesome Studies.

Professor J. L. Vaswani, whose industry in Europe, as messenger from India, has been quite remarkable, is leaving us with the impression that his was pre-eminently a Gospel of religious unity, as 'a dispensation of the One Spirit.' He was never tired of saying that to localise the universal is idolatry. The gifts of the Spirit are for all and in all, in so far as we are able and willing to receive them; and no Church can either annex or exhaust them. In one very instructive communication he said:—

The whole religious world is in the grasp of a great purpose which, in its fresh unfolding of the new age, we call the New Dispensation. The New Dispensation is not a local phenomenon; it is not confined to Calcutta or to India; our Brotherhood is but one body whose thought it functions to-day; it is not topographical, it is operative in all the world-religions. It is a fresh visitation of Wisdom entering into all circles of reflective and religious consciousness to-day, making the pure and devout in East and West as friends of God and prophets. It is a fresh movement of the Spirit to draw together many faiths, and to reconcile all religions in the one religion which is God-consciousness and God-service. It is a fresh communication of the Eternal to the New Age—a communication of the Mystery that stirs all science, of the Essence that abides in all institutional religion, spite of forms which change and ceremonial duties which grow and decline. The progressing liberal religious thought all over the world, the growing sense of the solidarity of races, the new scientific conception of law and order, the disclosure of religious implications and affirmations of scientific consciousness, the new humanitarian outlook upon life, the deepening consciousness of the one Mystery self-revealed in all manifestations, the growing aspiration for a synthesis of the social and spiritual, of science and faith, of work and worship, of East and West—all these suggest to our minds the presence and influence of a New Dispensation of the Spirit.

With every word of this, every one of our readers will probably agree.

A New York publisher states that one person in every four in that city is a Jew: and it is said that in its greatest days Jerusalem contained less than one sixth of the number of Jews now in New York.

READERS of French will appreciate a novel from the pen of Louis de Valbois, 'Pour Franchir les Portes.' The story is the biography of a cultured French lady educated in the traditional French way, who gradually passes from the cramped thoughts of that régime to the fuller development which is made possible by a knowledge of a future life. We can recommend this highly thoughtful and moral book, which differs so completely from much modern French fiction in both tone and atmosphere. It is published by Paul Leymarie, Paris.

LONDON SPIRITUALIST ALLIANCE, LTD.

Meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, (near the National Gallery), on the following Thursdays:—

1911.

- Jan. 19.—Rev. Lucking Tavener: 'The Spiritual Message of George Frederick Watts.' With 60 Lantern Illustrations.
Feb. 2.—Mr. James I. Wedgwood: 'The Spiritual Progress of Man.'
Feb. 16.—Rev. J. Tyssul Davis, B.A.: 'The Creative Power of Thought.'
Mar. 2.—Mr. Angus McArthur: 'Psychic Phenomena in England, 600 A.D. to 1200 A.D.; the Remarkable Experiences of Forgotten Pioneers.'
Mar. 16.—Mr. Ernest W. Beard: 'Our Spirit Friends and the Evidence of their Identity.'
Mar. 30.—To be arranged.
April 27.—Rev. Arthur Chambers (Vicar of Brockenhurst, and Author of 'Our Life After Death,' 'Man and the Spiritual World,' &c.): 'Spiritualism and the Light it Casts on Christian Truth.'
May 11.—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.): 'Essential Conditions of Life in this and other Worlds.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, December 13th, 'Alastor' will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, December 15th, at 5 p.m., at the Psychic Class, for Members and Associates only, Mr. Frederic Thurstan, M.A., will give an address on 'The Projection of our Thought-Forms.' Discussion.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, December 16th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to Mr. E. W. Wallis, Hon. Secretary. Fees, one treatment, 7s. 6d.; course of three, 15s.

THE newspapers report that at last Mrs. Eddy, the founder of the Christian Science Church, has passed to spirit life, in her eighty-ninth year. At one time a Spiritualist, Mrs. Eddy had a checkered career. She triumphed over all difficulties, built up her organization, and attracted, it is said, millions of adherents who yielded her absolute obedience. This she could not do inside the movement of Spiritualism, which has ever been opposed to the personal domination of would-be 'leaders,' hence she established her own Church, and, as the 'Daily News' says, 'Christian Science offered an attractive amalgam of mysticism and magic without any strain on the intellect'; especially so as the faithful followers were not allowed to think or act independently, or on their own initiative. Undoubtedly many persons have been helped or cured by mental treatment, and much good work has been accomplished by attention being concentrated on the influence of mind over matter—of affirmative 'suggestion' or faith thoughts in the mastery of disease: and, by and by, the power of self-mastery, of self-expression, and of independent self-realisation will be won and exercised by those who have hitherto been content to be in leading-strings.

SPIRITUALISM IN COSTA RICA.

BY J. W. GRAHAM.

For the past twelvemonth the star of Senorita Corrales, a Costa Rican medium (referred to in 'LIGHT,' pp. 241 and 363), has been gradually approaching its zenith, and, according to an account recently published in one of the San José dailies, it has at last attained that position. The fame of the local rival to Eusapia Paladino has gone as far as Germany, and a celebrated German professor visited this country a few weeks ago with the object of testing the accuracy of the reports he had heard respecting her. In order to enable him to carry out his tests, three sances were arranged, and some of the most distinguished men of San José—prominent Government officials, foreign bankers and capitalists, &c.—were invited to be present. On the first occasion Professor Rerchel* asked Senor Corrales, who acted as manager for his daughter, that the tests should take place in a lighted room. To this Senor Corrales objected, bringing forward scientific reasons against such a course, the chief of which was that the medium was accustomed to undergo the most difficult tests either in the dark or by light transmitted through some opalescent medium. Mr. Rerchel combated the idea, and added that she ought to be able to bear the light from a ruby lantern. This was agreed to and the séance began.

Breaking through the usual custom of Spiritualists in this country, that of making the medium sit completely isolated from the spectators, the professor made them place chairs around a small table of wood, near to which he made the medium sit. The spectators then joined hands, seated on the other chairs, thus forming a circle around the lady so that no one could get near to her without attracting notice. The professor acted as master of ceremonies. He asked the medium to execute certain tests, to which she did not respond. Her father began to grow impatient, and attributed her failure to the red light. Mr. Rerchel begged him to be patient. Soon the medium spoke. 'I feel myself going up,' she said, and soon those present were astonished to see her rising little by little until she touched the flat ceiling of the room. Slowly she descended like a snowflake floating in the air. Mr. Rerchel showed no signs of astonishment, but studied the medium closely. The second séance was, by the professor's request, conducted in another house. On this occasion the medium failed in the smallest tests applied, and the professor began to think that the fame of the medium was far beyond what was justified by the facts. The third test was made in the house of the medium, as at the first, and the same precautions were resorted to. On this occasion the professor was seated immediately opposite to Senorita Corrales. 'Sir,' she said, 'please let me have a piece of paper.' He gave it to her, and she asked him to write his name at the bottom of it. 'Now wait,' she said. Profound silence reigned in the apartment. She placed on the table the piece of paper on which the professor had written his name; then a blue pencil; then she fixed her eyes on the professor for a short time. The pencil began to move and to trace lines on the paper. Soon the table began to spin round, and gradually to incline in the direction of the professor. He took up the paper, and by the light of a lamp brought for the purpose saw his portrait drawn by the pencil. The second test was applied after a careful examination of the ceiling by those present. It was just a plain wooden one painted white. By the light of the two ruby lanterns in the room the spectators were able to see each other clearly. Once more a circle was formed and the medium placed in the middle. At a given signal she began to go, as the nursery rhyme puts it, 'Up to the ceiling, down to the ground.' An electric light suddenly illumined the room, and on the ceiling the professor read his name, written evidently by the medium. It was then that he began to show more than ordinary interest in the proceedings. The most perfect test was yet to come. The doors were

locked and bolted. The medium invoked the spirit of Mary* who replied in a soft and sweet voice. 'Mr. Rerchel,' said the medium, 'I wish to leave my body to you while I withdraw my spirit from it.' No one said anything. 'Yes,' she repeated, 'here I leave —' and her body fell to the floor, rigid and motionless. The professor rushed forward and examined it narrowly. 'No doubt about it!' he exclaimed. 'She is cold, rigid, and pulseless.' 'Let us see for ourselves,' said some of the spectators, and they crowded around the body, only to find that the professor was right. To all appearances the body was lifeless. Mr. Rerchel plunged a needle into the arm of the medium, but there was not the slightest movement. Then they heard the voice of the medium as though coming from different parts of the room. 'This is something which merits the closest study,' said the professor. To this she replied, 'Do you wish to have me back with you?' They all answered in the affirmative, and immediately the body recovered life and animation. 'It is a great pity,' remarked Mr. Rerchel, 'that this medium is not directed by someone who thoroughly understands this science.'

The above account was given to one of the San José papers by some of the gentlemen who were present, and who are quite willing to give their names to establish, if necessary, the veracity of the above statements.

Port Limon, Costa Rica.

November 14th, 1910.

THEOSOPHY EXPOUNDED.

The fact that in Germany a third edition of Rudolf Steiner's 'Theosophy' has appeared indicates that it has met with a good reception, and a translation just published in London by Kegan Paul, Trench, Trübner & Co., price 3s. 6d. net, should be of service to English students of this subject. It is described as 'an introduction to the supersensible knowledge of the world and the destination of man,' and, as an exposition of theosophic teaching, it strikes us as being lucid, connected, and comprehensible. The reader can scarcely fail to understand Dr. Steiner's main points, but having gone thus far, he will be wise to 'be his own sure guide.' There are many didactic statements advanced in a confident, affirmative manner which require very careful consideration, and the reader may well hesitate when he is assured that as a learner he must make himself 'a perfectly empty vessel,' and be able to 'obliterate himself,' so that other knowledge may flow into him, and that 'complete inner selflessness is necessary for constant accessibility to the revelations of the new world.' We are told that 'unfounded disbelief is injurious'; so, too, unrestrained or unfounded belief is injurious. When an author suggests that the reader's right attitude is that he should sit at the feet of his would-be instructor and wait, like an empty vessel, to be filled, it seems to us that it is time to be extremely cautious, and to exercise wisely the right of private judgment. We recognise that Dr. Steiner seeks to appeal convincingly to his readers, but many of his assertions need to be carefully examined, to say the least, seeing that they are unsupported by confirmatory evidence. Those who wish to know what Theosophists claim for Theosophy should read and study this thought-provoking book.

MESSRS. PITMAN AND Co., the health food specialists, of 121 to 131, Aston Brook-street, Birmingham, have issued a ninety-page catalogue of their specialities, 'for the restoration and preservation of health,' which include practically everything that can be mentioned in the way of food, prepared or natural, except meats. The closely printed general alphabetical list fills twenty pages. All kinds of cookery appliances are included in this catalogue, and there is a valuable 'diet guide,' which should be studied by all who adopt food reform, as well as by those who are not in good health. We may add that 'Pitman's' pretty wickerwork Christmas hamper for the bairns, which contain a miniature plum-pudding in white basin, pot of mince-meat and two mince pies, are very suitable for presents to little folk. We have tasted the contents of a sample 'hamper' and found them good. These hampers are 6d. each, post paid 10d.

* We have reason to believe that this refers to Professor Willy Reichel, who, although a German, has his home in New York State, U.S.A.

LIFE AND EXPERIENCES OF MR. E. DAWSON ROGERS.

(Continued from page 576.)

CRYSTAL VISION.

I have already told you that in the early autumn of 1869 (I am sorry that I have lost the record of the exact date) I took with me on the occasion of one of my visits to Miss A. a crystal, which had been given me by Dr. J. E. Taylor. My object was to try the experiment of crystal vision, of which I had heard something, but had seen nothing. Miss A., I satisfied myself, had neither seen nor heard anything in relation to the subject. I placed the crystal in her hands, one hand at each extremity, and asked her to look at it. After a few seconds she dropped it suddenly, with the exclamation that the sensation was so disagreeable that she could hold it no longer—it was like a very unpleasant current passing down one arm and up the other. Yielding to my persuasion, however, she took the crystal again, though with some reluctance, and I begged her to gaze at it for a few minutes—if the sensation which she had described were not too disagreeable—and tell me if she could see anything in it. She smiled at the absurdity of my request, but presently assured me, with evident surprise, that she did see, and she told me what she saw. Briefly stated it was this. She saw a tall gentleman addressing an audience. As he spoke he had a peculiar habit of twisting the two ends of his moustache with both hands at the same time, and also of combing back his long hair with his fingers. He appeared like an Englishman, or at any rate was dressed like one, except that there was braid on the cuffs of his coat and down the legs of his trousers. His audience were clearly not English, being dressed very differently. She was sure that he was still in the flesh, because she had learned by experience to distinguish between those who were yet on the physical plane, and those who had passed on to the higher life. Behind him stood a spirit, who gave her the impression of being a North-American Indian, and from whom there issued streams of light to the speaker, seemingly conveying to him the force and energy with which he spoke. Of what it all meant Miss A. knew nothing, nor, of course, did I. The experiment was never tried again, as she did not like the sensations she experienced, and soon the whole incident ceased to occupy any further thought—at least, on my part.

Now for the sequel. Some months afterwards—namely, on January 9th, 1870—I met at the house of my friend Mr. C. W. Pearce, at Stockwell, a gentleman whom I invited to visit me at my home and to give some lectures in the neighbourhood. He did so during the following month, and on Sunday, February 13th, I took him to see Miss A., thinking he would probably be interested in her case. On entering her room I was about to introduce him, when she remarked that she needed no introduction, as she had seen him before and remembered him well. He replied that she was certainly mistaken, as he had never before been in that neighbourhood. 'Ask Mr. Rogers,' she said, 'whether I did not describe you to him months ago, as I saw you in the crystal.' The particulars of the vision were then narrated to the gentleman, who assured us that they were in every respect exact. The gentleman to whom I refer was Dr. J. M. Peebles, at that time United States Consul at Trebizond, in Asiatic Turkey. He recognised the scene described, as depicting one of several occasions on which he addressed some of the residents in the place; and as to the Indian spirit seen standing at his back, he stated that he had had precisely similar descriptions through other seers.

The first thought, as it appears to me, which naturally suggests itself in connection with this experience is this—What possible connection could there be between Dr. Peebles, myself, and Miss A., which could bring him to Miss A.'s vision months before this meeting on the physical plane? Was it thought-reading, telepathy, or the operation of somebody's 'sub-conscious self,' and if somebody's 'sub-conscious self' then whose? and why? and how? For, kindly bear in mind that at the time of the vision we did not so much as know of Dr. Peebles' existence, nor he of ours.

To say the least, that we three should first meet in the way I have described, though the Doctor was only present then to Miss A.'s clairvoyant perception—and that we three should meet again a few months afterwards in the very same room in which the vision occurred, was—if a coincidence—then a very remarkable coincidence indeed, the circumstances of which could not have been more neatly fitted together if they had been carefully pre-arranged. And why not? There *must* have been, I humbly submit, some existing rapport between Dr. Peebles and Miss A., by which he could be brought within

the sphere of her clairvoyant perception. But how, when, and where could this rapport have been established?

As I have already told you, I have frequently sat by the bedside of my friend in perfect silence by the hour together, often in the dark, while she was in a deep mesmeric sleep, and it will not surprise you to be told, under the circumstances, that I have often gone to sleep as well. On one occasion before she returned to her normal condition, she remarked to me, 'You have been asleep.' I asked her how she knew, and her reply was that she had seen my spirit sufficiently released to enter the companionship of some of my spirit friends. And she subsequently told me, as the result of her observation, that the freedom of the spirit is in proportion to the depth of the sleep, but that in no case is it so great as that of the spirit released by death. This raises the question—Where are we when we sleep? Consciousness may change its sphere of perception, but can consciousness ever become unconscious? And if not, then we are consciously somewhere when we sleep—as we are when we experience the analogous but greater transition which we call death.

Have we any facts to support this teaching? Not many, I think—and one reason for this may be that they have rarely been sought for—the thoughts even of Spiritualists having seldom taken that direction, though it is fully recognised amongst us that mediums, on returning from a trance condition, often remember their intercourse with spirits on the other plane. And if this communion is possible in trance, why not in normal sleep? And in this connection I call to mind the fact that Mr. Cromwell Varley, in his evidence before the Dialectical Committee, narrated an instance in which, having fallen asleep with a chloroformed sponge still held to his mouth, his spirit went to his wife in another room and conveyed to her an impression of his danger. This is clearly a case in which, during sleep, one spirit consciously communicated with another.

I have had the great privilege of many years' intimacy with my friends Mr. and Mrs. Everitt, and have thus learned that John Watt, the spirit who has long communicated through Mrs. Everitt's mediumship, has always given the same teaching, as to the communion of friends, during their rest hours, on the spiritual plane; and I may quote in illustration a circumstance which occurred in the experience of Mr. and Mrs. Everitt while I knew but little of them, in August, 1871.

The following is the narrative as noted by Mr. Everitt at the time:—

'During a conversation with John Watt, he said: "Mr. E., you must let your wife go into the country; she requires a thorough change, and the society and magnetism of Mr. Rogers's family will do her good." This struck me as very curious, for Mr. Rogers's family were comparatively strangers to us, and I therefore mentioned some three or four other families where I knew she would receive a hearty welcome and feel more at home, and consequently be more comfortable, all of which John said would not do so well. But I said, "I cannot write to Mr. Rogers and ask him to let my wife come and stay with his family"; but John replied, "That has all been arranged with Mr. and Mrs. Rogers on our side. They are quite willing, and will be delighted to receive your wife as their guest." Now, imagine my astonishment when, on the delivery of the first post the next morning, a letter came from Mr. Rogers with a pressing invitation for my wife to go and spend a few weeks with them. I had had no correspondence with Mr. Rogers, and therefore could not expect an invitation from that quarter, or imagine how it was to be brought about. I need scarcely say that Mrs. Everitt went, and soon realised the benefit of the change.'

I submit then that, even if it be admitted that the evidence is not yet sufficiently complete, yet we are not altogether without reasonable grounds for the belief in the possibility of our communion during sleep; and that in the absence of any better theory we may accept this as a feasible explanation of the association of Miss A., Dr. Peebles, and myself long before, on this plane, we knew of the Doctor's existence or he of ours. It may also, in some measure, account for the strange and unaccountable impulses and inspirations that sometimes come upon us in our daily life, bearing with them the same air of spontaneity with which a subject performs an act that had been impressed upon him during his hypnotic sleep.

E. DAWSON ROGERS,

Rose Villa, Finchley, N.

[NOTE.—It will be observed that the above report of the various interviews with Mr. Rogers was, after revision, signed by him during his lifetime, in token of its accuracy.—ED. 'LIGHT.']

THE J. J. VANGO FUND.—The following additional contributions to the J. J. Vango fund have come to hand since our last issue: 'C. H. J.,' £1 1s.; 'F. R. J.,' £1 1s.; Mrs. F., £1; 'L. N. T.,' £1; Mr. E. M., 10s. 6d.

WHAT IS SPIRITUALISM?

The Monthly Bulletin of the permanent Bureau for the Study of Spirit Phenomena of Antwerp contains this month the syllabus of a Conference on the subject, 'What is Spiritualism?' held at Antwerp on October 4th, 1910. It is worthy of reproduction:—

1. Some people believe that Spiritualism may be defined as a creed; but such a term is not precise. Were it so, mere faith would make a Spiritualist; but this is far from true.

2. A credulous man will never be other than a bad Spiritualist; a victim of error and deceptions without number, he covers himself with ridicule and discredits Spiritualism.

3. Can it be said that Spiritualism is a science? This cannot be; for a science is a body of knowledge which is mature, and can be proved easily and universally, and can be demonstrated *ex cathedra*.

4. Spiritualism is far from this state; its fundamental proposition—the knowledge that the special phenomena which it studies are due largely to deceased persons—is highly probable, but it would be a presumption to consider it as definitely proved.

5. Spiritualism is rather a form of study, a science in process of formation. The characteristics of Spiritualism are first, the great importance of the subject matter of its studies—eternal life and the eternal destiny of human personality—and second, the rigorously scientific character of the experimental method of study by means of which an attempt is made to solve its fundamental problems.

6. These problems are the most important with which the human mind can deal. The field of investigation has been abandoned until recently to religions which vie with one another in spreading theories that are both incongruous and fantastical, to the great detriment of human reason and universal concord.

7. The field of inquiry has remained in the past a virgin forest choked with an undergrowth of untruths, and the advent of scientific method is an enormous change, of which the benefits will bind together the civilised world; hence the importance of the historical mission which devolves upon Spiritualism.

8. Spiritualism, in entering into the territory reserved so far to religion, will abolish all that tends towards abuses, i.e., dogmas, mysteries, and priesthood.

9. Dogmas are affirmations which a small number of persons deem it useful to impose on public opinion; these affirmations are presented as certainties, although they are doubtful. To dogmatise is to guarantee the validity of what is a matter of doubt under the excuse of the general well-being.

10. The foundation of dogma, then, is an outrage against sincerity, a voluntary swerving from the truth; and since this arbitrary divergence can occur or be produced under the most diverse circumstances it follows that history has been led to record dogmatic statements, both varied and irreconcilable, which have been made at different times and at different places, and have led to religious discord.

11. The public weal which has been supposed to be the inspiration of dogma has suffered, on the contrary, great harm. Spiritualism does not dogmatise: it presents facts; it seeks for them, studies them, classifies them; it formulates hypotheses, and presents them loyally as such.

12. Religious mysteries form the traditional method by means of which it is possible to create among those whose business it is to teach and maintain dogma that verbal agreement which presents to the ignorant the illusion of truth.

13. These mysteries are superfluous in Spiritualism, which rejects dogma. It is convenient to know them, however, in order to perceive more clearly, both in history and in modern affairs, the outworkings of the wicked beliefs of the defenders of lies.

14. The priesthood is, in sum, the group of persons which is linked together by the performance of the mysteries, and has its function in sustaining dogma. Lacking mysteries and dogma, Spiritualism has no need to institute a priesthood.

15. The only people of whom Spiritualism has special need are, on the one hand, the mediums whose faculties are but a natural gift, and, on the other hand, the scientists who make a study of this particular group of facts.

16. The development of Spiritualism is slow, but sure. Man will, perhaps, doubt a little longer his immortality; the veil which hides the life beyond will not be entirely removed for years, perhaps for centuries; but the researches made into spiritual phenomena show the true way which alone can lead humanity at a later epoch to the full consciousness of a glorious destiny.

WHY DO THE DEAD LIVE?

The Rev. G. T. Sadler, according to the 'Wimbledon and District Gazette,' recently delivered a 'remarkable sermon' on 'Why do the Dead Live?' Mr. Sadler said that a future life cannot be proved 'by any logical, scientific argument. . . . If we are to have any belief in a future life, it must be as a deduction, as a result, as an effect, as something following our experience of God.' Dealing with the recorded claim that the disciples saw Jesus after his death, Mr. Sadler said:—

That would not prove that he is alive *now*; it would only prove that he was alive *then*. If Jesus had his body reanimated from the tomb, which for my own part I think very doubtful, and if he appeared in flesh and blood to his disciples, and then he disappeared, it simply shows that he was alive for those forty days. It gives no assurance that he did not then perish. How are we to know that he is still alive? . . . Why should we believe that our departed friends are alive? We have no sight of them after death. I know that some think there have been cases in which the dead were alleged to have become visible to their friends; but after considerable examination of such accounts personally, I have not been able to find that any of them are satisfactorily proved, or that the records cannot be explained by thought-transference or some other methods. We do not see our dead return to us. Why should we believe that they are alive?

Why, indeed! Mr. Sadler attempts to answer by saying that the ground for believing is 'our experience of God':—

Only as we grip God, feel God, and know Him more deeply and surely, can we have any solid ground for believing that there is a future life. . . . He is the source of your effort after truth and goodness. You imply Him in your moral and intellectual life. That is what we mean by the immanent God. . . . Every life that surrenders itself to the aspirations of its heart, every soul that seeks to know the truth more fully and to live the life of Christ more clearly, implies and is dimly conscious of that Spirit from Whom we came, in Whom we live, and to Whom we go. As you experience all this the fear of death passes away. You have reached a life above death, you have conquered it before it comes; and the life you are conscious of is the immortal life. You cannot explain it, but you realise it: you have begun immortality already.

This is all very well for those who realise the feelings to which Mr. Sadler refers, but it is absolutely over the heads, or beyond the comprehension, of the great bulk of the ordinary folk who constitute mankind. It is cold comfort indeed for the mourner bereft of a dearly loved one to be told that there is and can be no evidence of continued existence—that belief in immortality is only a 'deduction.' For such persons what evidence is there that the deduction may not be only a subjective imagining on the part of Mr. Sadler and others who agree with him? Mr. Sadler disposes of all modern testimony by the loose suggestion that it may be explained 'by thought-transference, or some other method.' This opens a very wide door: Mr. Sadler gives the case away entirely. All spiritual experiences may be explained and discounted 'by thought-transference—or some other method.' Mr. Sadler fails to demonstrate that the 'dead' are alive. He should prove that fact, before he asks 'why,' and for that purpose he requires the evidences of Spiritualism.

SOME readers may have been interested in the works of Saint-Yves-d'Alveydre—'La Mission des Juifs,' 'La Mission des Souverains,' and 'La Mission de L'Asie.' His friends have published posthumously his work, 'Mission de l'Inde en Europe; Mission de l'Europe en Asie; La Question du Mahatma et sa Solution.' This may be obtained at the Librairie Dorbon Ainé, Paris.

A NEWSPAPER writer recently said: 'The breezy life of the goldfields is reflected in the utterances of the prelates who preside over the spiritualities of these romantic regions. Dr. Green, the Anglican Bishop of Ballarat, is remarkable for his unconventional way of putting things. In his latest sermon he said he did not believe they would find copies of the Church of England Prayer-book in heaven. He certainly hoped the Thirty-nine Articles would not be there, and he would not be surprised if the Athanasian Creed were also absent.' It looks as if Dr. Green had been studying Spiritualism.

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RELIGION AND SCIENCE.

The old feud between Science and what has been called 'Religion' has keen interest for the Spiritualist who, as a rule, is restless under the pressure of mere dogma and anxious to make Religion scientific and Science religious. Outsiders never made a graver mistake than when they identified Spiritualism with superstition, meaning by 'superstition' an over-hungry readiness to believe anything. The reverse is the fact. A good typical Spiritualist is indeed a person with a good mental digestion, but he is particular about his food and has no mere whims. He can eat Paul's 'strong meat,' and is not restricted to 'milk for babes.' He is therefore usually inclined to be unconventional and a bit of a heretic. Theologically, he soon tires of potted creeds, and is apt to look to facts and science to satisfy his need.

For this reason we take notice of a book which otherwise is of no particular importance. It is by Arthur H. Tabrum and is entitled 'Religious Beliefs of Scientists: including one hundred hitherto unpublished letters on Science and Religion from eminent men of Science' (London: Hunter and Longhurst). As a matter of fact there are not one hundred letters. Many are only quotations, but they are sufficient.

The book is an attempt to controvert the statement of certain 'secularists' that men of Science are, on the whole, agnostics, atheists, or opposed to Christianity. To this end these two questions were sent to a large number of scientific men:—

1. 'Is there any real conflict between the facts of Science and the fundamentals of Christianity?'
2. 'Has it been your experience to find men of Science irreligious and anti-Christian?'

The questions are as vague as they are brief. What are 'the fundamentals' of Christianity? What is 'irreligious'? What is 'anti-Christian'? The fact is that many of those who replied seemed to feel the uncertainty, and gave equally vague replies.

Many years ago, a book on 'The Conflict between Science and Religion' demonstrated nothing so much as the fallacy that lurked in the principal word. What is 'Religion'? The writer of the book presented it as a somnambulistic kind of old-fashioned 'orthodoxy': and is it not the fact that when the men of Science are said to be 'irreligious' the meaning may be that they are neither somnambulists nor 'sounl'? Bishop Creighton is quoted

as saying, 'Religion means the knowledge of our destiny and of the means of fulfilling it.' But that may mean almost anything.

The fact is that nearly all the replies hedge a very great deal. Sir George Stokes, for instance, said: 'From what I once heard in Bradlaugh's Hall I was struck by the way in which sceptics, in attacking what they represented as Christianity—whether from honest ignorance or wilful misrepresentation, I cannot say, though I leaned to the idea of honest ignorance—were really attacking an utter caricature of Christianity.' We should like to have Sir George's notion of what 'an utter caricature of Christianity' is. Ten to one it would be the 'Evangelicalism' of the 'Bradlaugh's Hall' day. In another letter we almost have it, for he wrote of 'the errors of the defenders of the Faith once delivered to the saints, in putting forward propositions which are mere human accretions' and which 'afforded infidels a handle for attacking the Faith.' He cited the resurrection of the body, which he branded as 'intensely silly.'

Lord Kelvin gave it as his opinion that 'true Religion and true Science harmonise perfectly': and admitted that 'many leading men of Science feel great difficulties.' Difficulties about what? Assuredly not about 'true Religion.' Everybody is for that. Lord Lister also thought there was 'no antagonism between the Religion of Jesus Christ and any fact scientifically established.' What is 'the Religion of Jesus Christ'? Professor Balfour Stewart hit the bull's eye when he said the controversy was 'between certain theologians and certain men of Science.' Professor James Geikie said that 'there are few, if any, cultivated people nowadays who believe in the "plenary inspiration of the Bible"; and that 'many of the statements made in the Sacred Record in regard to the natural world are not consistent with actual fact.' Professor W. Boyd Dawkins said that 'scientific research has shown the imperfection of the cosmogony of the Old Testament.' Sir James Crichton-Browne said 'The Bible is not a scientific treatise,' and advised us all to 'hold fast to the Sermon on the Mount.'

All this knocks the bottom out of this 'Christian Evidence League' book which, in the main, shows that in all probability the adversaries are not far wrong in saying that men of Science do not believe what people have been calling 'Christianity' and 'Religion.' If these people had 'held fast to the Sermon on the Mount' and things in harmony with it, nothing would have been heard of 'the conflict between Science and Religion.' As Dr. F. H. H. Guillemard is quoted as saying: 'I have always found the difficulties to be of man's creating—the absurdities of the Athanasian Creed, the taking of Genesis quite literally, and so forth.'

Very many of the scientists take refuge in qualifying phrases such as 'essential'—blessed word! 'We have no quarrel with essential things,' they cry. Who has? Sir William Ramsay, Sir William Crookes, Professor R. Ramsay Wright and others take shelter in that blessed word 'essential.' Others choose similar words. One celebrated man takes cover valiantly by using the word 'fundamental,' and then saying, 'I should define "fundamental teachings of Christianity" as those elements of Christian doctrine which have given Christianity its influence for good in the world': and then he bravely adds, 'What are these?' and does not answer his own question. Another draws the line at 'the moral and spiritual teachings of the Bible' (apparently leaving all the rest as a prey to the adversary), and Sir Henry Roscoe is content to say that 'many eminent men of Science are good Churchmen'!

It is perfectly obvious that all this leaves matters about where they were, and that 'Bradlaugh's Hall' was quite possibly occupied by men who knocked about the old sawdust dolls which nearly all these men of Science would have recognised as sawdust dolls, deserving their fate.

One grave subject we have left for a final word. The Atheism which most of us deplore in common with the compiler of this book is probably not Atheism of the heart at all, but only a specially sturdy intellectual and common-sense uprising against an extreme humanising of God. One quotation from an adversary is, in this book, held up for special reprobation: 'It is extremely doubtful whether any scientist or philosopher really holds the doctrine of a personal God.' Ah! what is meant by 'personal'? If by 'personal' we mean exactly what we mean when we say that the king is a person, we limit and lose Him. Surely the very nearest we can get to personal is the sentence which is here cited as Dr. Alfred Russel Wallace's: 'The universe in its purely physical and inorganic aspect is now seen to be such an overwhelming complex organism as to suggest to most minds some vast Intelligent Power pervading and sustaining it.' He who goes farther will get into serious difficulties.

As regards 'anti-Christian,' which is given by the adversary as another description of scientific men, we will only say that if anyone is anti-Christian the blame largely rests with Christians. Dr. Alfred Russel Wallace is quoted as saying 'man shall be as Christ would have him be, "brother unto brother."' When that ideal is realised there will be no anti-Christians.

THE OCCULT STUDENT'S VIEW OF EVOLUTION.

ADDRESS BY MR. A. P. SINNETT.

On Thursday evening, November 24th, Mr. A. P. Sinnett delivered an Address entitled, 'The Occult Student's View of Evolution,' to a meeting of Members and Associates of the London Spiritualist Alliance, held at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 580.)

The 'law of Karma' supplemented the law of reincarnation, and although the great mass of mankind had no recollection of their former lives, it was none the less a fact that there were people who *could* recall their previous lives, which were, to them, as real in retrospect as the earlier years of their present life on earth. For many Spiritualists the idea of being reborn in this world was repulsive to the imagination, as compared with the idea of passing through progressive conditions of life in spiritual states. But it was to be remembered that concurrently with the spiritual progress of mankind, earthly conditions themselves underwent improvement, so that, after the long periods which elapsed between incarnations, the Ego leaving an earthly environment of suffering and inharmony might return to the earth when it had become a far more congenial abode. It was, indeed, difficult to realise the changes that would ultimately take place, rendering life on the physical plane far more satisfactory than it was at present. In future ages all who belonged to the advance-guard of humanity would possess faculties enabling them to cognise the higher planes of existence which could now only be reached in consciousness by a few. There would come a time when the higher world would be as open to such persons as the sky at night, and when, to the progressed human entities, the whole meaning of successive lives would be completely apprehended, and it was only by such apprehension that it was possible to attain the grander heights of spiritual achievement.

Mr. Sinnett then referred, parenthetically, to a school of thought in India, the followers of which sought by rigid asceticism to escape the necessity for physical incarnation altogether. It was theoretically possible to detach one's self from the desire for life so completely that when the spirit passed from this plane to the spiritual world there would be no attraction to draw it back. Such entities might then conceivably spend vast ages in a state of pleasant contentment, untroubled by the need for mortal re-birth, until a new cycle commenced. Then, indeed, when, all unprogressed as they were, the inevitable law brought them back once more into embodiment, they found themselves so far below the level attained by those who had honestly fulfilled the law of progression that they reappeared amongst their fellows in conditions resembling those of the deaf, dumb and blind amongst ourselves. That was the reward of entities who sought to escape the natural law of reincarnation, with its accompanying spiritual growth.

'There is one point,' proceeded the speaker, 'which I wish strongly to emphasise, although it is only an indirect ramification of the main subject. When we look back at the methods by which evolution has been accomplished, we see that Nature in all cases works, as it were, through instrumentality which is being gradually evolved by the whole scheme in its progress—that is to say, at the present moment there are beings existent who, having sprung from the human race, are now on levels of consciousness far transcending those of ordinary humanity. Already they are endowed with faculties which enable them in a special degree to further the spiritual growth of mankind along the upward arc of the great cycle of evolution. All that is occurring will be, as it were, guided and promoted by these Elder Brethren of Humanity, who have contrived by great efforts of their own to outstrip the ordinary course of evolution. That consideration is alone of great significance in connection with human development.' And just as those Great Masters of Wisdom were concerned in promoting the growth of mankind, so, if we really apprehended our duty to the lower kingdom, we should be doing the same kind of thing for the animal forms struggling up to our own level of evolution. There was no more beautiful task assigned to humanity than the gradual evocation in the higher animals of love for beings on a higher level of evolution than themselves. Under the guidance of that feeling, and the corresponding aspiration towards an existence superior to their own, the animal souls became ripe for incarnation in humanity. Large numbers of men, unhappily, dealt with the animal world in such a way as to inspire fear and hatred rather than love.

From the stage of human progress now reached by the foremost representatives of civilisation, it was not possible to advance further without being illuminated by specific and accurate knowledge concerning the laws governing the higher evolution, and that was why it had come to pass that all this information from higher sources had been poured into the world with such freedom at the present time. For a long while it was only a few rare minds who were qualified to assimilate that knowledge—nothing of it was given out except to such peculiarly receptive entities, and to them it was given under conditions of rigid secrecy. But as time went on and civilisation advanced and passed the middle turning point, that knowledge was given to larger numbers of people, and it was now put before the world in plain language with great freedom, benefiting those who a few centuries ago could not have gained it, except as the fruit of long-sustained and extraordinary effort. Such knowledge was now available for all who were willing to absorb it. Until now the great pressure of the evolutionary law had been sufficient to elevate mankind to the level at which we now stood, but at that level we must go on standing until we knew how to unite our own conscious will with the evolutionary law. Then we should begin to ascend the upward arc. There were some already who had done this with the resolution to achieve real progress—who had been strong enough to take a short cut towards the heights which they had discerned in the distance. But those heights could only be attained by

the millions of humanity at large by a very long pilgrimage—by distributing over a vast series of lives the efforts that might be concentrated in a very few by those who understood the nature of the work to be done.

In conclusion, Mr. Sinnett expressed the hope that the sketch of evolution on its occult side, which he had put before the audience—although necessarily brief and imperfect—might stimulate the curiosity of those who were unacquainted with the theosophical literature bearing on the subject. The spiritual future of those who did appreciate its teaching was promoted by such appreciation to an extent it was difficult to exaggerate, and, rightly understood, that teaching was a more important gift to humanity than any achievement of science or philanthropy that related merely to life on the physical plane. (Loud applause.)

THE DISCUSSION.

THE CHAIRMAN, referring to Mr. Sinnett's remarks on reincarnation as a method of remedying the apparent injustice in human life, said that to him it appeared to be not a question of Divine injustice, but of human injustice, and that if we looked at our fellow-creatures more as our brethren, we should do what we could to alleviate the wrongs of life. If we did this, we should do away with the idea that reincarnation is necessary by creating the conditions for a more just incarnation for each individual. If all did what they could to improve the social conditions the question of injustice would in time disappear. The supposed need for reincarnation as a means of progress implied a poverty of evolution on the higher planes of existence. As to spirits returning into physical life in order to promote the development of humanity, could they not equally well influence the race from the other side of life? Surely all the inspiration we received came from those on the higher planes of existence.

Replying to a number of questions from the audience, MR. SINNETT dealt first with the subject of elementary entities on the astral planes. It was an enormous kingdom, having relation to other evolutions than our own. Besides the elemental realm there was the great Deva evolution that began with the Nature spirits. It would be impossible for him that evening to formulate any accurate representation of these other evolutions in their relation to humanity. But it was known that when the human consciousness had evolved to a fairly moderate degree beyond the commonplace consciousness, it was capable of controlling some of these elemental forces on the astral and physical planes, and thus achieving apparently magical feats. The elemental kingdom was subservient to the human one, if humanity only knew how to control it.

As to the question of reincarnation, its purpose was not defeated (as a questioner suggested) by the fact that a large percentage of human beings died in infancy. This merely represented a failure of Nature to accomplish an incarnation, and the Ego would be re-embodied again within a very short time. It was also to be remembered that when a child died in the cradle some other people were interested in the matter besides the entity immediately concerned, and for them the event was simply a Karmic result of something done in the past. The Karmic law, however, was never so clumsy as to inflict unmerited suffering, except in some rare cases, where in the immense complexity of human life some suffering might be inflicted such as the Ego had not incurred, but in such cases compensation was afforded in another life.

In reply to a question which related to the origin of the ego Mr. Sinnett referred to what he had already stated regarding the gradual concentration of the Divine Energy into an individual focus. But to trace the beginnings of the ego it was necessary to go back to very early races in which the consciousness was seated in vehicles of a non-physical character.

To the question: 'As the chief characteristic of the fifth root race was mind or intellect, were the chief characteristics of the various sub-divisions of that race of a like character?' Mr. Sinnett, in reply, said that it was necessary to weld in imagination the dominant characteristics of the whole root race with the specific characteristics of the sub-races—each sub-race

had some dominant characteristic. The subject was a complex one, for it involved the seven streams of evolution.

In answer to another question, Mr. Sinnett said that from one point of view evil was to good what the shadow was to light. In order that the human entity might attain its highest development as a god-like being it was necessary to invest it with free-will, because the god-like condition was one of free choice. Humanity having been invested with free-will, those who made a bad use of it brought about evil conditions, and if we failed to do our best to remedy those conditions, we had to share the responsibility of those who had produced them. But the evil conditions were an inevitable sequence, partly because of the endowment of humanity with freedom, and partly because of the necessity of suffering to achieve great results.

To a lady who inquired if reincarnation was capable of proof—was there any reliable evidence?—Mr. Sinnett replied that it had been proved hundreds of times in the most convincing way. Many people could recall their past lives. Some of these people were gifted with clairvoyant power and could read the records of their past and that of others in the astral light. It would not, however, be possible to prove reincarnation by documentary means.

As to the question of changing sexes in successive reincarnations, Mr. Sinnett observed that in a given number of incarnations of one individual, there would be as many males as females. There were many interesting details connected with the subject, respecting which he might refer those curious on the subject to his own books.

DR. ABRAHAM WALLACE, referring to the inter-relation of the three great divisions of the modern spiritual movement—Theosophy, Psychical Research, and Modern Spiritualism—said that some time ago he had advocated that, as students of Spiritualism, they should try to harmonise their differences and emphasise their points of agreement. He was glad that the Alliance had followed out this idea. To-night, for example, they had with them in the person of Mr. Sinnett the oldest theosophist in the world, whose persistent labours had brought the Divine Wisdom of the East to the occultists of the West. He moved that the thanks of the meeting be given to Mr. Sinnett for his interesting and thought-provoking address.

MR. E. W. WALLIS said that they must all agree that the address had been thought-provoking, for it had set so many thoughts stirring in his mind in the shape of questions and so many difficulties that he felt it would need some of those millions of years they had heard about to settle them. (Laughter.) He felt they had got rather bewildered with the profundities and immensities. He had been glad to hear the lecturer plead for kindness to the lower animals, that they might be assisted in rising to the levels of human consciousness. But the thought had struck him that they should be even more kind to their suffering and starving fellow-creatures of the streets and slums. However, that was a question for each to settle for himself. The Alliance maintained a free platform for the expression of the ideas of those who came to speak to them, to whom they always gave a respectful and sympathetic hearing. They had all heard Mr. Sinnett with the closest attention, and even if they did not agree with him, they recognised that he and they alike were following the truth as seekers on the same road. He cordially seconded the vote of thanks, which was then adopted by the audience.

MR. SINNETT briefly acknowledged the vote, after which the proceedings terminated.

MRS. DESPARD, who addressed the London Spiritualist Alliance last season, recently said: 'The sense of a common humanity is moving in the souls of men and women. We are realising that humanity is dual: that men and women must work together in a common harmony—they cannot stand alone. We are in a rapidly changing world; the spirit of unrest that is moving everywhere is in the heart of the woman as well as in the heart of the man. Women are actuated by one of the most powerful of emotions, a divine discontent, and it is growing into an irresistible force, the same vitalising force that is behind all movements for physical, mental, moral, and spiritual progress.'

OUR FOREIGN CONTEMPORARIES.

'Wahres Leben' for September 15th contains a reproduction of a spirit photograph which was taken by means of the mediumship of Miss Tomeczyk, of Warsaw. The control, 'Stasia,' stated that she would photograph herself, and after giving precise instructions as to the position of the camera, &c., she stated that the picture was made, with the result published in our contemporary.

'Psychische Studien' for October contains an account of the work of the painting medium, Mrs. Assmann. Illustrations are given of the paintings and of the method of work, while full details as to the methods adopted, as well as criticisms of the paintings from an artistic point of view, are added. The medium has had no training in painting, and has been so absorbed with household duties as to have had no time for the consideration of matters artistic, yet the work of two guides is remarkable both for its form and colouring, which are highly decorative, and suggest Arabian or Persian influence.

Still another case of identity established. The 'Revue Scientifique et Morale du Spiritisme' for October contains an account of a séance in which a medium in a trance said: 'I am a good Catholic, and I do not wish to remain among you. No, No.' The medium made gestures of repulsion, and added: 'I have not lived for eighty-three years to mix myself up with your devilish practices.' Then came a refusal to reply to questions, but at last a communication was given stating that the communicant was a widow, that her husband had been dead a certain time. The names of husband and wife were stated, the address at which the widow died, the date of death. On inquiry the facts stated by the communicant were officially confirmed in every detail.

From the 'Librairie des Sciences Psychiques,' Paris, we have received three small pamphlets. The first, 'Lessons on Spiritualism for Children' (twenty-five centimes), is in the form of a catechism of question and answer in the style of education discarded by our forefathers, and is open to the objection that such modes of teaching make Spiritualism a dogma, which, surely, is to be avoided. The second, 'How to become a Medium' (one and a half francs), deals with the use of the planchette, crystal gazing, gazing into water and the white of egg. The third, 'A Practical Guide to Healing Mediumship' (one franc), gives directions as to the ways in which magnetic passes should be made, and deals in detail with the treatment of many illnesses. Our readers who are acquainted with the French language may find these brochures suggestive.

The 'Bulletin Mensuel' (Antwerp) continues its conferences, and in November dealt with 'The Idea of Immortality.' From its results we take the following: 'The question of immortality would remain always insoluble by the human mind did not the phenomena of Spiritualism offer an experimental method for its solution. This method does not pretend to lead to an immediate solution: it offers a new region to the investigations of the human mind. Already the results so far attained appear to remove the problem of the survival of the soul from the nebulous realms of metaphysics to the realities of daily life. Is this a delusion? The future will show, and our work, at this present, is to hasten and facilitate the task of future generations.' We are reminded in the same issue that at the recent Universal Congress of Spiritualists it was resolved to endeavour to secure agreement among Spiritualist organisations regarding test conditions adapted to each class of manifestation, and to compile a list of methods employed by those who simulate mediumistic phenomena.

We take the following from 'Le Messager' of Liège for November 15th: 'Spiritualism is not a mystery, it does not fear the light of day, it desires to open itself out to discovery, it invites examination, it even commands examination. We seek to convince and not to persuade, or rather we seek to persuade by means of a profound conviction produced by serious reflection.' In the same paper there is an account of a series of dreams which resulted in the discovery of a crime. A rich Russian landowner lost, when out walking, a sum of six hundred florins partly in notes and partly in coin. He related his loss to an innkeeper, and during his recital a Jew entered the inn. The latter, after hearing of the loss and addressing some questions to the landowner, restored the lost purse and money. The landowner insisted upon the Jew

accepting half of the money. A fortnight later the landowner dreamed that the Jew, bespattered with blood, appeared to him and explained that the gift had been the cause of his death. Another fortnight passed and the dream was repeated. It made such an impression on the landowner that he ultimately inquired of the innkeeper whether he knew anything as to the whereabouts of the Jew. After some hesitation he replied that he knew nothing, that probably the Jew had continued his travels. Two days later, for the third time, the Jew appeared in a dream to the landowner and informed him that he had been murdered by the innkeeper, giving precise details. The landowner took legal steps which resulted in the discovery of the money, three hundred florins, and in the implication of the innkeeper, who, after trial, was condemned to death.

JOTTINGS.

Miss H. A. Dallas pays a high tribute to Mr. J. B. Shipley in the November number of 'The Sanctuary.' Several letters are quoted, among them one from Professor Vaswani, who writes: 'I had a high regard for him. I never saw him; but the law of affinity draws souls together. . . . Death does not detain, it does but set free the soul to enter upon his ministry of loving service. And after all, is not the next world the nearest world? The unseen, I feel, is not a distant Beyond, but an immediate Reality interpenetrating the seen. Sad would be the situation of the world but for the protecting and purifying atmosphere of the Unseen.'

'The Occult Review' for December is a double number, price 1s. A number of illustrations are given (including a portrait of Mr. J. B. Shipley), notably in connection with Mr. W. L. Wilmshurst's interesting article on 'S. Winifride's Well and Legend,' and A. A. Locke's review of W. T. Horton's 'The Way of the Soul: a Legend in Line and Verse.' The editorial notes of the month are mainly devoted to a sketch of Count Cagliostro, who is regarded as a poser and a mystery-monger in spite of 'his generosity of heart, his human sympathy, and his nobility of character.' 'He had,' we are told, 'a magnetic personality, a mediumistic temperament, and almost certainly some clairvoyant power.' Professor W. F. Barrett contributes an interesting article on the mystery of the divining rod.

A writer on 'Rosicrucian Christianity' in the 'Mystic Light Library Bulletin' tells the following story: 'A little child in Santa Barbara ran up to a gentleman of the name of Roberts on the street and called him papa, persisting that she had lived with him and another mamma in a little house by a brook, and that one morning he had left the cabin and never returned. She and her mother had both died of starvation and the little one finished quaintly, "But I didn't die; I came here." The story was not told at once, or succinctly, but in the course of an afternoon, by intermittent questioning it came out. Mr. Roberts' account of an early elopement, marriage and emigration from England to Australia, of the building of a cabin by a stream, with no other houses near, of leaving his wife and baby, of being arrested, denied permission to notify his wife because the officer feared a trap, of being driven to the coast at the point of a gun, of being taken to England and tried for a bank robbery committed the night he sailed for Australia, of proving his innocence, of how then only notice was taken of his persistent ravings about a wife and child who must starve to death, of the telegram sent, the search-party organised and the answer that they had found only the skeletons of a woman and a child, corroborated the story of the little three-year-old tot, who, on being shown some photographs, picked out those of Mr. Roberts and his wife, although Mr. Roberts had altered considerably during the intervening eighteen years.'

This writer further states that 'normally there are about a thousand years between two incarnations,' and that 'the spirit usually incarnates alternately as a man and a woman,' but a three-year-old child has had no experience to speak of, so it seeks a new embodiment quickly, often incarnating in the same family as before. Children often die because a change in the parents' habits has frustrated the working out of their past acts. It is then necessary to seek another chance, or they are born and die to teach the parents a needed lesson. In one case an Ego incarnated eight times in the same family for that purpose before the lesson was learned.' This, it seems to us, plays ducks and drakes with the alleged normal rule of a thousand years between incarnations—but, 'one never knows.'

It may, perhaps, be comforting to some readers to know, on the authority of 'Modern Astrology,' that 'the weather will be fine, sunny, and warm during the middle of May, 1911. It is rather a long way off, but perhaps it is intended to cheer us up during these dripping, dark, and doleful days of December.

'In the early part of 1846, A. J. Davis affirmed that many people were at that time unconsciously, and a few consciously, influenced by visions from the spirit world, and prophesied that, within a few years, intercourse between the two worlds would become common, and be largely acknowledged. This was between two and three years before what are known as the "Rochester Knockings," the generally-accepted advent of the Modern Spiritual Dispensation, the knowledge of which spread rapidly over the civilised world, and literally fulfilled the prophecy.—W. H. TERRY.

In 'The Coming Day' for December, in a Discourse on 'The Heavenly Significance of Earthly Beauty,' the Rev. J. Page Hopps says: 'Only the highest culture of man enables him to pass from the seen to the unseen. There is a heaven hidden in everything, but it takes a heavenly mind to see it. . . . I cite the beauty of the artist's picture and the poet's song as leading up to invisible things, because I believe in universal inspiration—the universal inflow of spiritual suggestions. Everything that comes into the seen was first in the unseen, whether as fragrance, or picture, or colour, or song. In the days of old this was better understood than now in some ways. Our intense absorption in material things has defrauded us of many lovely insights. But we shall come back.'

We have received from Mr. Hanson G. Hey, of 68, Crown-street, Halifax, a copy of the Spiritualists' National Union's Diary for 1911, beautifully got up in red leather binding with gilt edges, price 1s., cloth 6d., (special terms to societies for quantities). It contains, besides the usual blank pages for notes and memoranda, a mass of information about the Union, its foundation, constitution, publications, branches, officers and secretaries, &c. Here are some useful 'Don'ts,' applicable to all members of Spiritualist societies: 'Don't stay at home and wish success to the society. Don't leave your Spiritualism at the rooms. Don't forget that every action tells in the long run; that every speech is building up—or down. Don't surrender root principles on any plea. The path of expediency is broad and flowery, its advocates are specious and plausible; the pathway of principle is narrow and at first unalluring, until you learn to love it for itself. Don't be captious, exacting, or nagging. Don't neglect the young; they are bulwarks of to-morrow.'

Since the death of 'The Banner of Light,' of Boston, several years ago, Spiritualism in Massachusetts, U.S.A., has been without a representative organ until quite recently, when a new weekly paper appeared, entitled 'The Banner of Life.' It is edited by the Rev. Albert P. Blinn, an old friend of ours, and we are pleased to see that it is meeting with good support. There are so many societies in Boston and in other New England cities that the new 'Banner' ought to have a long and useful career. An 'Evidence Column' is a good feature. It is published at 28, School-street, Room 58. 'The Spiritualist Journal' is the title of a well-got-up twelve-page monthly magazine, also published at Boston (1,140, Columbus-avenue) and edited by Mrs. Herring-Christopher. We understand it is the aim of Mrs. Christopher and her husband, who is associate editor and publisher, to make their 'Journal' a record of psychical experiences, and a high-class exponent of spiritual truths. We wish both enterprises abundant success.

'The Standard' of November 25th says that Mr. Stephen Phillips in 'The New Inferno' attempts to describe the manner in which the evil dead are supposed to influence by suggestion living men and women, goading them into sin. He asks:—

'How, then, shall living creatures to account
Be called, if urged by these besieging ghosts?
How do I sin, if one within me sins,
Using my body for remembered guilt?'

There is nothing 'new' in this, and, as 'The Standard' truly says, it is 'assuredly a dangerous doctrine to preach, for it makes short work of the moral responsibility which lies at the basis of ethics.' Even if it be true that spirits in or out of the body can by suggestion incite others to wrong-doing, the responsibility still rests with the wrong-doer, as also do the consequences, because like seeks like.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

The 'Berkeley Square' Mystery.

SIR,—Kindly permit me to ask if any of your correspondents can tell me if Mr. Elliott O'Donnell's account of the room in Berkeley-square (published in a weekly journal) in which so many people died who passed the night there, is a correct solution of the mystery?—Yours, &c.,

VERONICA.

A 'Light'-Bearer's Work.

SIR,—I am sending all my copies of 'LIGHT' to a public library, and I am told by the librarian that they are well turned over by the frequenters of the reading-room. There is no harm in asking the librarian to accept them, and no doubt many will consent. Perhaps this may prompt others to take up the suggestion and follow my example, and so help the light to shine.—Yours, &c.,

R. B.

'When Does the Spirit Leave the Body?'

SIR,—In reply to the inquiry of 'W. C.' in 'LIGHT' of November 19th, I may mention that the body of a near relative of my own was, in accordance with her wish, cremated. She has, since a few days after her passing over, thirteen years ago, been in frequent communication with me, and the evidence of her personality has in many ways been abundantly supplied. She told me she was not aware of the act of cremation at the time, as she was then regaining strength in the care of spirit friends, after the weakness induced by her last illness.—Yours, &c.,

A. W. ORR.

SIR,—In reference to 'W. C.'s' letter on p. 560 on the question 'When does the Spirit leave the Body?' I may say that friends of my own, whose mortal bodies were cremated in the ordinary native fashion in India, have frequently returned to talk with me. All that was physical perished in the flames, but my friends live and communicate with me, and are as full of kindness and fun as when we were together almost daily in India about thirteen years ago.

As certainly two of these friends were staunch theosophists while on earth, this shows that they have learnt to think very differently about 'communications' as well as about 'shells' since they passed to spirit life.

Only recently my friend 'R.' came for a chat, accompanied by her brother, whose funeral pyre was lighted by her own hand—as she told me herself while in the body.

My son and I together have often seen and talked with 'R.' and her mother since their mortal forms were cremated, and I have had excellent test messages, through more than one medium, from 'R.,' as well as accurate descriptions of her, before I became clairvoyant myself.

All three say that none of them suffered pain or inconvenience from cremation; and in India, as a rule, the remains are disposed of on the actual day of the transition.

If only for the sake of psychics who may at times through their very sensitiveness be obliged to witness the state of the bodies of their loved ones in the grave during the process of dissolution with all its attendant horrors, I think that, whenever possible, cremation is the best way in which to dispose of the cast-off mortal form. I have suffered so keenly myself from such sights that I am glad to have the opportunity of advocating cremation, with the hope that others may be spared what I have, to my great distress at times, been compelled to see.—Yours, &c.,

JOHANNA DE ZAB.

SIR,—If we admit the existence of spiritual and astral bodies in man, their properties must be so different from the physical body as to necessitate a go-between—or, in other words, the etheric double. It is most unlikely that our present apparatus could photograph astral matter, and Dr. Baraduc's experiments go to show that he has succeeded in obtaining photographs of the etheric doubles of persons recently deceased.

But that in no way proves that the spirit was there. Your correspondent, Amy F. Stevenson, would find interesting information on the subject in Mrs. Besant's books—*e.g.*, on page 31 of the 1905 edition of 'Man and His Bodies' and on page 51 of the 1908 edition of 'The Ancient Wisdom.'—Yours, &c.,

R. B. D. B.

Colonel Olcott and Reincarnation.

SIR,—In view of the insistence by theosophists on the doctrine of reincarnation, is it not somewhat startling to find Colonel Olcott, co-founder with Madame Blavatsky of the Theosophical Society, referring to the doctrine as rubbish? 'The rubbish of reincarnation'—such is the phrase he uses in a pamphlet on 'Human Spirits and Elementaries,' published in 1908. Has any explanation ever been offered by theosophists of this fundamental difference on his part from Madame Blavatsky and the rest of the Theosophists?—Yours, &c.,
B. STEVENS.

Is Immortality Conditional?

SIR,—Mr. J. J. Brown, on p. 535 of 'LIGHT,' says: 'When spirits have made the substance of themselves evil-grained or impure, and have destroyed themselves, or have been destroyed, will God absorb their essence into Himself, into His pure spirit? I cannot think so.'

Spirits cannot make themselves evil-grained or impure permanently, nor can they destroy themselves or be destroyed; they are essentially the smallest atoms of God, from whom they cannot be detached. From the plane of life previous to this we are projected pure, but only partly conscious, so that we may realise the full consciousness on this earth plane of life by experience of the extremes of evil and good and all the variations between. Our mission here is to gain experience. At death we pass to a higher plane, pure in itself, but containing the excess of evil we take with us from earth. On the next and following planes we throw off the evil and become pure again, with a full consciousness gained by the experience of taking on evil and the suffering experienced by throwing it off. We then continue to progress until we enter the solar spheres, there to meet our Elohian parents through whom we came from the Infinite. Conditional immortality is a fallacy. I think this also answers the letter on p. 559.—Yours, &c.,
R. G. BENNETT.

33, Devereux-road,
Wandsworth Common, S.W.

Auto-Hypnotic Suggestion.

SIR,—In 'LIGHT' of November 5th (p. 529), you printed an article of mine on 'Auto-hypnotic Suggestion,' in which I gave a method of treatment that, to me at any rate, was new. I pointed out that this form of suggestion had distinct limitations, and in common with other forms of auto and altero suggestive therapeutics, was useless in the prevention of epidemic diseases. I asked how much I was entitled to rely upon these methods in stopping epidemics of cholera, small-pox, &c., amongst the Chinese, a people whose language I could not speak, and, I may add, who had no sympathy with my form of religion.

In 'LIGHT' of November 26th 'W. H. E.' attempts a reply, but he offers little beyond a general attack on the medical profession, and completely fails to answer the important point—'how far would suggestion and religio-medico therapeutics have availed me in the circumstances in which I was placed?'

My position as a medical man, who has spent several years in hospitals, and who has been responsible to the Government for the prevention of epidemics, entirely disqualifies me from answering so scientific and successful a healer of disease as 'W. H. E.' Had 'W. H. E.' been in charge of the 'concentration camps' in South Africa, where so many died of typhoid fever, I feel certain that all would have been different; his experience in stopping epidemics would, I daresay, have been most useful to the ignorant authorities. But may I ask if 'W. H. E.' has ever been in a 'responsible' position such as this? Does he speak from the theoretical or practical side? If from the latter, will he publish to the anxiously-waiting medical profession his methods and statistics?

My critic says: 'Many cases of ordinary sore throats are now called diphtheritic.' He would have been more accurate if he had said 'treated as diphtheritic.' I am sorry to confess my ignorance, but I know of no means of diagnosing a case of diphtheria so as to distinguish it from an ordinary sore throat until I have obtained a bacteriological examination, and in all cases where I suspect diphtheria, I treat it at once as such, and inject an anti-toxin at the first available opportunity. My reason for doing so is that were I to delay taking this step, pending the result of my bacteriological examination, much valuable time would be lost, for the earlier the injection the lower the death rate, as the following figures from the 'Inter-colonial Medical Journal,' February, 1909, will indicate:—Total death-rate in four hundred and four cases, 5.7 per cent.; death-rate in cases receiving anti-toxin in the first twenty-four hours of illness, nil; on the second day, 4.2 per cent.;

on the fourth day, 16.7 per cent. Incidence of paralysis in those treated on the first day, 5 per cent.; on the second day, 16 per cent.; on the third day, 25 per cent.

Your correspondent advises me to have nothing to do with anti-toxin, and says that 'the man in the street [I suppose he includes himself] would put a cold water bandage around his throat and take a spoonful of honey.' I can quite believe him, and were his case one of true diphtheria I can picture him conveying contagion to his nearest relations and friends on all sides! Bacteriology is a most interesting but useless hobby, and I alternate it with stamp-collecting and poker-patience. Occasionally, however, it has helped me in finding out a contaminated water or milk supply. This, however, would be of no practical good to 'W. H. E.' In spite of the honey treatment (which I am sure will be popular), I am no nearer the information I ask for as to how to prevent a community being attacked.

As regards small-pox, 'W. H. E.' gives me no information as to what form of religio-medico therapeutics I am to use to prevent a threatened epidemic. He truly gives me most valuable advice as to the best method of treating the complaint when once contracted, but not how to prevent it, and, as I have said already, 'Prevention is better than cure.'

It is a curious coincidence, but a coincidence only, that since the year 1874, when compulsory vaccination and re-vaccination were introduced into the Prussian army, there has been no death from small-pox amongst those troops.

But enough! 'W. H. E.'s' criticisms are beside the mark. He has entirely overlooked my point (which I still maintain), viz, that 'the different forms of suggestion and religio-medico therapeutics have done next to nothing in the way of preventive medicine.'—Yours, &c.,

F. GILBERT SCOTT.

[Any further correspondence under this head must be confined to the point raised by Dr. Scott.—Ed. 'LIGHT.']

Spirit Photography.

SIR,—Before Mr. Traill Taylor wrote for 'The Veil Lifted' I was in correspondence with him on the subject of the 'Conditions for Psychic Photography.' The conditions which were given by spirit intelligences were that a clairvoyant should be present who is capable of seeing the auras of the intended sitters, as only those who, at the time, radiate a white aura, which by contact with the visible operator becomes luminous, are at all likely to be successful psychic photographers. Again, we were told that this electric magnetic aura could be uselessly withdrawn by sitting with unsuitable persons, whose spirit friends were unacquainted with these psychic laws. These suggestions, I think, are worth testing.—Yours, &c.,
(MRS.) S. A. PERKS.

Puzzling Automatic Writing Experiences.

SIR,—In 'LIGHT' of November 5th 'C. B.' asked for advice about automatic writing, and I have waited to see if anyone better qualified than myself would answer.

The difficulty mentioned by 'C. B.' with regard to a particular word or words recurring in the middle of whatever subject the writing may be about is most tiresome, and I could not understand it myself at first. I know now that it is generally a sort of warning signal, and that if there is a frequent recurrence of a word it is better to leave off. I often think that the guides are trying to write their own names in order to stop other spirits from writing, or sometimes other spirits, I think, try to write down their names in order to hinder the guides from communicating. Whatever the cause, I am sure the conditions are not good, and in such a case it is far better to stop. If your correspondent were to consult a good clairvoyant he would be told what is amiss. Of course writing ought never to be attempted when the writer is unwell or tired.—Yours, &c.,

E. P.

International Club (for Psychological Research).

SIR,—With reference to my letter in 'LIGHT' of September 10th, in which I asked to hear from any subscribers to the above club, who would join me in contesting in the law courts the disclaimer put forward on behalf of the present proprietors of the 'Annals of Psychological Research,' of any legal or financial interest whatever in the proposed 'International Club,' it may interest the readers of 'LIGHT' to know that many replies were received to my invitation, including one from India, but I was advised that it would be desirable to take my case only into court as a 'test.' Unfortunately at the eleventh hour, the gentleman whom my solicitor advised me to sue, as having apparently received the subscriptions,

thought fit to return my subscriptions, with costs, thereby preventing my having an opportunity of giving a mass of documentary evidence before the court (collected by the solicitor advising me), which would, I think, have proved interesting, not only to subscribers but to the public generally.—Yours, &c.,
FREDK. BROWN.

8, Elsham-road, Kensington,
December 5th, 1910.

'Lessons in Truth.'

SIR,—I believe, of course, with Miss Bates (see 'LIGHT' of October 15th, p. 499) that prayer and aspiration ultimately reach the great source of all love, all wisdom, and all life—the All-Mind—God; at the same time I believe, I might say I know, that there are intermediaries who help and encourage those of us who are sufficiently receptive and sympathetic, and perhaps carry or convey the prayer or message; and to me it seems very strange that a Spiritualist can write: 'I know no more of these channels than I do of the post-office officials between this and Bombay.' How long would communication with our friends in India be possible if the intermediary stations, offices, &c., were not kept in working order? In my view, it is just the proof which Spiritualism affords of the loving care, devotion, and willing service on the part of our spirit friends, guardians, guides, &c., that is its chief glory and blessing to humanity. 'For He shall give his angels charge over thee, to keep thee in all thy ways.'

But we have drifted away from the point. My criticism of New Thought teaching was directed to the strange and seemingly intentional way in which all mention of a world of spirits is avoided, as if there were nothing whatever between human beings and God; as if the spirit world were non-existent. Miss Bates defends this omission; at the same time acknowledging the spirit world as a channel of communication. It is as if, to take Miss Bates's simile, one were, in a Guide to life here and in India, to describe the way in which those so separated could communicate by letter and enlarge on the working and organisation of the post office (faith and love), but carefully avoid all reference to the pillar box, central offices, mail trains and steamships employed in postal service.

I do not understand what Miss Bates means by saying 'it is only important that we should not be beyond His comprehension!' How is such a state possible when in Him 'we live and move and have our being'?—Yours, &c.,

A. K. VENNING.

604, South Flower-street,
Los Angeles, Cal., U.S.A.

NEW PUBLICATIONS RECEIVED.

'La Photographie Transcendantale.' Librairie Nationale, 10 rue de l'Université, Paris. 5 fr.

'Sport.' By G. G. GREENWOOD, M.P. Animals' Friend Society, York House, Portugal-street, W.C. 2d. post free.

'Journal of the American Society for Psychical Research' for November. 154, Nassau-street, New York City. 50 cents.

'The Occult Review' for December. Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Double number, 1s.

'Social Idealism.' By R. DIMSDALE STOCKER. Williams & Norgate, 14, Henrietta-street, Covent Garden, W.C. Cloth, 3s. net.

'The Vineyard.' A. C. Fifield, 13, Clifford's Inn, E.C. Christmas Double number, 1s. net.

'Theosophy.' By RUDOLF STEINER. Translated from the third German edition. By E. D. S. Cloth, 212 pages. Kegan Paul, Trübner & Co., Ltd., Gerrard-street, W. Cloth, 3s. 6d. net.

'An Admiral's Yarns.' By VICE-ADMIRAL H. L. FLEET Swan Sonnenschein & Co., Ltd., 25, High-street, Bloomsbury, W.C. Cloth, 5s. net.

'The Graces of Interior Prayer: a Treatise on Mystical Theology.' By R. P. AUG. FOULAIN, S.J. (translated by Leonora L. Yorke Smith). Kegan Paul, Soho, W. Cloth, 10s. 6d. net.

'Love's Protest.' By ROBERT CALIGNOC. G. Bell & Sons, Ltd., York House, Portugal-street, Kingsway. Boards, 1s. net.

SOCIETY WORK ON SUNDAY, DEC. 4th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Knight McLellan delivered a stirring address concerning 'Some Aspects of Spiritualism and Christianity.' Mr. A. J. Watts presided.—*Percy Hall*.—On November 28th Mr. Leigh Hunt gave successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—In the evening Mr. W. E. Long delivered an address.—67, George-street, Baker-street.—In the morning, Mr. Percy Beard gave an earnest address on 'The Path of Service.' On November 30th Mr. Carpenter answered questions from the audience. Sunday next, see advt.—J. H. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. Pearce gave addresses. Sunday next, at 11 a.m. and 7 p.m., Mrs. Podmore.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. H. Bowens explained interestingly how he was converted from Secularism to Spiritualism, and gave convincing psychometric readings. Mr. Noall presided. Sunday next, Mrs. E. Neville, address and psychometric readings.—W. S.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Mr. E. W. Wallis dealt comprehensively with 'Life, Death, and Immortality in the Light of Spiritualism' to an appreciative audience. Sunday next, Mr. A. Clegg, at 7 p.m.—A. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Horace Leaf gave an inspiring address and clairvoyant descriptions. Sunday next, at 7.30 p.m., Mrs. Annie Boddington will speak and give clairvoyant descriptions.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Address and psychometric readings by Mrs. Neville. Sunday next, address by Mr. T. O. Todd. December 19th, concert by Lyceumists at 8.—H. C.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord spoke on 'Signs of the Times,' and answered questions. On Sunday next, at 7 p.m., Mr. Tayler Gwinn; at 3, Lyceum. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Wednesday, 7, Lyceum.—G. T. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mrs. Effie Bathe, after a well thought-out address, answered questions in a very tactful manner. On December 1st Mrs. Webster gave psychometric readings. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. A. Webb. Thursday, 15th, at 8.15, Mrs. Neville. 17th, social gathering. Sunday, 18th, Mr. E. W. Wallis. 29th, children's party.—W. R. S.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Morning: Address by Mr. F. T. Blake and clairvoyant descriptions by Mr. A. Punter. Evening: Address by Mr. W. J. Street. December 1st, clairvoyant descriptions by Mrs. Harvey, of Southampton. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Robert King ably answered numerous questions. On December 2nd Mrs. Mary Davies gave an address and psychometric delineations. Saturday, December 10th, at 7 p.m., social evening and sale of work. Sunday, 11th, Mr. and Mrs. Roberts. 18th, Mr. A. H. Sarfas.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—In the morning, spirit teachings were given through Mr. W. E. Long on 'The Higher Spiritualism.' In the evening Mr. R. Boddington delivered an interesting address on 'Spiritualism, its Ideals.' December 11th and 18th, 11 a.m. and 6.30 p.m., Mr. W. E. Long.

BRIXTON.—KOSMOS HOUSE, 73, WILTSHIRE-ROAD.—Mr. Bridger delivered a beautiful address on 'Our Eternal Progression towards the Source of All Being.' Mr. Slade and others gave clairvoyant descriptions. Sunday next, at 7 p.m., address by Mrs. Everth, followed by clairvoyant descriptions. Wednesday, public service at 8.15.—K. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Psychometry' and gave practical demonstrations. Evening, Mrs. Podmore, after an address on 'Prayer,' gave recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. James; at 7 p.m., Mrs. Knight McLellan; Wednesday, Mrs. Webster; 18th, Mrs. Mary Davies.—J. F.

EALING.—15, GREEN VIEW, HIGH-STREET.—Mr. Abbott gave an excellent address on 'The Divine Intent.'

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mr. A. A. Hayward gave an address on 'Faith.' On November 29th Mrs. E. M. Walter conducted an instructional meeting.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Harvey gave a good address on 'Peace and Goodwill,' and clairvoyant descriptions.—A. B.

EXETER.—MARLBOROUGH HALL.—Mr. Elvin Frankish gave an address. On the 2nd, address and clairvoyant descriptions by Mrs. Letheren.—E. F.

CLAPHAM.—HOWARD-STREET SPIRITUALIST MISSION, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Percy Smyth gave an address on 'Spirit Communion'.—C. C.

PLYMOUTH.—24, CLAREMONT-STREET.—Mr. Blamey gave an address, Mr. Eales clairvoyant descriptions, and Miss L. Haydon a solo. Usual week-night meetings.

PORTSMOUTH.—ABINGDON HALL, ABINGDON-ROAD, SOUTH-SEA.—Mr. J. Walker, of Bournemouth, gave good addresses and clairvoyant descriptions.—R. B. E.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Jamrach gave addresses and clairvoyant descriptions, her evening subject being 'Is Spiritualism a Religion?'—J. L.

WINCHESTER.—ODDFELLOWS' HALL.—Evening, Mrs. Percy Street, of Reading, gave a beautiful address and clairvoyant descriptions.—R. E. F.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mrs. M. H. Wallis, morning, 'Talks with a Spirit Control'; evening, address, 'Spirit World and Spirit People,' followed by successful clairvoyant descriptions.—J. A. W.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Clavis gave the address and Mrs. Trueman clairvoyant descriptions. Clairvoyant descriptions at the week-night meetings by Mrs. Pollard and Mrs. Trueman.—N. F.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses, morning and evening, on 'The Religion of the Future' and 'The Power of Prayer,' also auric drawings. Usual meetings during the week.—A. H. C.

SOUTHPORT.—HAWKSHED HALL.—Mr. W. Rooke, after some interesting and instructive reminiscences, answered written questions. He addressed the Lyceum on 'Volition.' Clairvoyant descriptions by Mrs. Scholes; also on Monday.

BRISTOL.—16, KING'S SQUARE.—Mr. Hughes spoke on 'Conscience,' and Miss Florence Dalton sang a solo. Mrs. Courtenay and a friend gave clairvoyant descriptions on November 30th.—W. B.

EXETER.—MARKET HALL.—Morning, address by Mr. W. H. Evans; evening, address and clairvoyant descriptions by Mrs. M. A. Grainger. During the week Mrs. Grainger gave psychometric descriptions and Mr. Squires an address.—H. L.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Mrs. Powell-Williams gave an address on 'Spirit Life and Labour,' and clairvoyant descriptions. Circles on November 29th and 30th.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Place-Veary spoke on 'The Trials of Life' and 'Is Spiritualism of God?' and gave psychic readings; on Monday she gave numerous psychometric descriptions.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. Gordon delivered eloquent addresses, morning and evening, on 'Phenomena' and 'Is Spiritualism a Religion?' She also gave clairvoyant descriptions.—J. W. M.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. Howard Mundy dealt ably with 'The Way of Life' and 'Prayer and its Uses,' also gave recognised clairvoyant descriptions. On November 30th an Indian 'control' answered questions.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—Morning, questions were well answered. Evening, Mr. E. W. Beard spoke ably on 'The Joys of Spiritualism.' Clairvoyant descriptions and messages were given by the president and Mr. Beard.—M. L. C.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Afternoon, Mr. C. Mason spoke on 'Honour thy Father and thy Mother.' Evening, an impressive memorial service was held for Mrs. Hylton, who passed to spirit life suddenly on November 30th.—C. R.

FOREST GATE.—447, KATHERINE-ROAD.—Mr. G. R. Symons delivered an uplifting address on 'Worship.' During the week Mrs. Connor gave clairvoyant descriptions, and Mrs. Neville dealt with 'The Power of Thought,' and gave accurate psychometric delineations.—A. T. C.

THE UNION OF LONDON SPIRITUALISTS.—Our September Conference at Camberwell was very successful. In October, at Manor Park Spiritual Church, the debate in the afternoon and the good attendance in the evening were very encouraging. Again in October we met with a great improvement in Shepherd's Bush, both in numbers and the financial recognition of the needs of the Union. At Stratford, in November, we had an equally good experience of interest and support; and at Holloway, although the friends stand alone in that district, their energy and persistence are far-reaching. At Little Ilford, on Sunday last, we had a very fair gathering of friends. Mr. and Mrs. Alcock Rush have given an added interest to our Conferences by singing duets and solos. They will be with us at all our Conferences during the coming year.—Geo. F. TILBY.

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